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INTERNATIONAL BIBLE STUDY.

April 30, 1882.—*Mark* II. 18-23.

The disciples of John and those of the Pharisees were fasting, and those of Jesus were not. People who suppose they are pleasing God by fasting, are tempted to look down on others as wanting in piety. One of the great things that our Lord was intent on producing in his disciples, was a spirit of self-denial, and yet he does not seem to have considered that fasting is a good mode of begetting this, seeing that he discharged his disciples from the necessity of keeping the fasts that were generally kept in the community and did not institute any others in their places. At the same time he does not denounce fasting. He himself fasted forty days; and on one occasion pointed out that some would not be delivered from the devil's power without much prayer and fasting. In the sermon on the mount, he plainly shows us what the principal temptation is in connection with fasting, namely, to indulge self-righteousness, and seek a religious reputation; fnr they who fasted were to take good care that nobody should know it. Jesus in reply says. "Can the children of the bridechamber fast while the bridegroom is with them?" It was a time of joy and not of sorrow. The son of God, the Messiah, the long-expected One was with them; the desired One of forty centuries was actually present with them. What they needed was to be receiving of his fulness, finding their life in him. The most effectual crucifixion of self is that which is realized when the attention and affections are concentrated on Christ. When the bridegroom is taken away from them, that will be the time for fasting. They who are seeking the apocalypse of Christ, the revelation of him to their souls, may fast. When Christ's love is habitually shed abroad in the heart, the great solicitude is not to grieve the Holy Spirit, to let him in all things have the preeminence; the body will be kept well under; pleasures of sense will be regarded with a certain measure of suspicion lest they hinder the triumph of spiritual joy; and it thus becomes habitual with the Christian to keep a firm bridle on his appetites, that the Spirit may at all times have the ascendency. The bridegroom was taken away when Christ was crucified, and was with the primitive Christians on the day of Pentecost, as he is now with all who are enjoying the Pentecostal fulness of blessing. Before leaving this subject we should note that when Paul and Barnabas were to be set apart for the work of foreign missions, the church at Antioch fasted, at least the prophets and teachers did.

Christ uses a very homely illustration to indicate that he was establishing a new dispensation. It would be incongruous to take a piece of new cloth to patch a worn-out garment with. The bright new patch would only bring into clearer contrast the faded character of the garment, and precipitate its rejection. And no man putteth new wine into old bottles (or skins) else the new wine shall burst the bottles, and both the wine and the vessels be lost. New wine must be put into new bottles. Preachers of the Gospel should have their senses exercised to observe what goes on around them; even the pettiest household operations may furnish them with valuable types of important truth. Jesus came not to supplement the Mosaic dispensation. He was to be a prophet after the manner of Moses, who was a lawgiver to his people. All the prophets from Moses down to Christ had nothing to do but enforce the requirements of Moses, except that they were to prophecy concerning the kingdom of the Messiah. But Moses charged the Israelites that when God should raise up the prophet like unto him, they should hear him in all things.

"On a Sabbath-day Jesus and his disciples were passing through the corn-fields; and his disciples began, as they went, to pluck the ears of corn." To do this was allowed by the laws of Moses. Deut. xxiii. 25. The Pharisees objected to it because it was done on the Sabbath-day. This incident is narrated immediately after the account of the discussion about fasting, because the Pharisaic notion of the Sabbath, even the Mosaic notion of it, was to be supplanted by the laws of the new dispensation. Christ answers the cavils of the Pharisees by referring to the case of David, who on one occasion did not hesitate to avail himself of the show-bread of the temple, set apart by a divine ordinance for the priests exclusively. David understood that ceremonial laws like this might in case of exigency be suspended, with the sanction of the Lawgiver. He thus prepares us to understand the meaning of the important statement that follows: "The Sabbath was made for man, and not man for the Sabbath." "Therefore the Son of man is Lord also of the Sabbath." The Sabbath is made for man, and is important only as it tells upon the interests of man. It comes to man as a gift and as a blessing from God. The Son of man is Lord of the Sabbath, and may determine the true scope of the institution and the place it shall occupy under the new Dispensation. The Sabbath was made for man, not for the Jew; for all the descendents of Adam.

WEEKLY REVIEW.

—In a Lecture about Bombay, past, present and future, with special reference to the subject of drainage, Dr. H. Cook gratifies the *amour propre* of the people of Bombay by graphically depicturing the great changes brought to pass here, but points out that a good deal remains to be done before the chief predisposing causes of disease are dealt with. Portions of Bombay are below the level of the sea and flanked by ridges that pour down into the low-lying basin the exuberant treasures of the monsoon. A great deal of the soil is thus saturated with moisture and continues so all through the dry season.

"There are two diseases especially which head the list of mortality in this city: *Malarial Remittent Fever*, causing between 6,000 and 7,000 deaths annually, and *Phthisis or Consumption* producing about 3000, thus together accounting for nearly one-half of the total deaths."* * * *

"Researches in this great sanitary question in England and America have amply shown that both as regards malarial fevers and phthisis, a wet subsail is one of the chief factors in their production. As regards fevers, long experience has shown that since the marshy places of England have been drained malarial fever has almost entirely disappeared from the list of death producers, and in regard to phthisis the researches of Dr. Bowditch in America, and Dr. Buchanan in England, published almost simultaneously a few years ago, conclusively show that we have in our power the means to lessen enormously its production and mitigate its severity by draining the soil on which our cities are built."

One of the features of the scheme described by Dr. Cook is to divert the water that falls on the Malabar and Cumbala hills and hinder it from reaching the city, and form a lake on the flats to receive the water thus conveyed as well as the subsoil water conveyed by deep drainage. From this lake the water can be let into the sea at periods of low tide. Of course the drainage system will have to be entirely distinct from the sewage, otherwise the rersrvoir on the flats would prove a disease-breeding concern. We do not think that any city under the sun, in proportion to its size, has been more disembowelled and tormented with drainage and sewage, gas and water systems in the last 20 years, than Bombay. But there is, it appears, a gord time coming.

—We have received a copy of the *Record* published at Valparaiso, Chili. Mention is made of a visit recently paid to that place by Bishop Harris of the Methodist Epis. Church. At Concepcion the bishop ordained Mr. Henry Hoffman. The following extracts are given from *El Republicano*, a paper edited by Rev. R. Maclean in Concepcion:

"In Mexico the laws are better than the people; here the people are better than the laws. Owing to the energy of President Juarez there is more liberty for dissenters, and the absurd manifestations of Romanism, such as grotesque processions, conventual life, priestly garb worn in the street, have been suppressed; . . . but away from the centers of commerce and civilization the Roman Court has its haunts, so that many of those who follow the Saviour have had to seal their faith with their lives, as He did."

"In Chile indifferentism surrenders power into the hands of the Roman Pope. Public men find it easier to float with the stream than to swim against it; and consequently the existing laws relating to liberty of conscience are

a disgrace to a nation having the cultivation of Chile."

The Record adds;

The special reference of the *Republicano* will no doubt be to the marriage question, as between Protestants and Romanists. Families there are that live clothed in sack-cloth, women that find theinselves covered by statute with shame, children that are branded with infamy before the law of their native land, and men that every day they live curse the inquitous hindrances which the church places between them and honrable marriage with women who are the objects of their affection, the mothers of their children.

What Rome calls liberty, the liberty of trampling on the rights of all who do not subscribe to her creed, will soon be exchanged in all those S. Am. countries for something better worthy of the name.

—We hear that there is some likelihood that Bishop Harris, mentioned above, will visit the M. E. Conferences of India next autumn. He was in India in 1773-4.

—The Coffee House movement as initiated some years ago in Great Britain, imitated successfully in Calcutta, and now prosecuted in Bombay by the Young Men's Chr. Association, is one that has our cordial sympathies. The object is to save sailors, soldiers and the labouring classes from frequenting drinking saloons, by furnishing pleasant and inviting localities free from those pernicious associations and treacherous influences that are so often found in the former. There were coffee-houses previously; but the peculiarity of this movement is that it is a loving Christian agency, accommodating itself to the tastes of those whom it seeks to help, in order that it may elevate those tastes. God has greatly blessed this movement. The Calcutta establishments have been wonderfully helpful to the seamen. There may be differences of opinion with regard to the extent of concession to be made to the tastes and habits of men and in some instances mistake may have been made. A correspondent seems to think that it is a mistake to have these Coffee-houses open on the Sabbath; a doing of evil that good may come. When David took the show-bread for his hungry followers, some thought that this principle was being followed; but the New Testament does not support this view. Sunday, as a matter of fact, is the principal day of dissipation with the classes for whose special benefit these coffee-houses are instituted, and there would seem to be little need of such institutions if they were not opened on the Sunday.

—We have been asked regarding the instructions given by Paul to masters in Ephes. vi. 9, to forbear threatening their servants. Is it wrong to tell a servant that if he does not do better you will dismiss him? The servants spoken of are bond-servants, slaves, like Onesimus, and in the case of such the threat would probably be of whipping. But what is the principle implied? If we look at the matter from the point of view of a subordinate, we perceive that there is something irritating in a threat; few can listen to it with equanimity. You will accomplish more by employing a different class of motives. Tell your servant that if he does well you will show him some favour, give him a gratuity, or a holiday, or something of the kind. We feel the need of holidays ourselves; why should servants as a class be without any thing of the kind? At all events try to influence them to do their work cheerfully and faithfully, by promises rather than threatenings.

—We have much pleasure in acknowledging receipt of the first number of *The Record* issued as a weekly paper. There was a movement to bring out a new Church of England weekly paper of evangelical character, to be called the *Church Chronicle*, but the proprietors of the *Record* having consented to convert their paper into a weekly issue, with such alterations as were thought to be demanded, the scheme for a new paper was abandoned. We are much pleased with the appearance of the weekly *Record*. It consists of 24pp. of the same size as the English *Guardian* newspaper, and the present number has a supplement of 10 pp., thus furnishing a quantity of reading that should satisfy persons of the most stalwart appetite.

—In the correspondence columns of the *Record* we find a view of Acts xix 1-7 that is to us new. According to this view Paul is still speaking in the 5th verse, telling about the hearers of John, that they received baptism into the name of the coming Messiah. There is nothing in the Greek to exclude such a rendering. The question arises however in our mind, did John baptise into the name of Jesus? Well, he doubtless did so after Jesus had been made manifest as the Messiah by the voice from heaven. The name Jesus is used in the 4th verse. We reserve our opinion with regard to this reading of the text, though it strikes us favourably.

—Mr. Gilbert, an attached member of the Church of England, has lately published a book entitled "Disestablishment from a Church Point of view," in which he says:

"Does it not appear an absurdity that our archbishops and bishops should give temperance lectures and address public meetings on the sin and misery caused by intemperance, teaching their hearers to avoid the public-house, as leading them into temptation, while in their corporate capacity as members of the Ecclesiastical Commission, they are perhaps the largest owners of public-house property in the country? certainly they own more than any brewer's firm in the kingdom."

A public-house at Notting Hill on the lands of the Bishop of London, the Royal Oak, yields it is said £10,000 a year, or more than the cost of maintaining all the places of worship within a diameter of a mile. The *Sword and Trowel*, noticing these statements, calls upon temperance men, whether Churchmen or Nonconformists, to be urgent and incessant in the demand that this abuse be brought to an end.

—A writer in the *Bombay Gazette*, taking for his text the regret expressed by Sir Richard Temple that there was no course of moral philosophy in the curriculum of the Bombay University, says that:

"In Europe care is taken not to introduce the student to the wrangling of the schools in this matter until he can look down upon it from the comparatively safe position of a formed character."

The writer then proceeds to deliver himself of a considerable amount of—discontent, let us call it,—because of the testimony borne by a number of parties to the unhappy effects of an education from which religion is excluded, and because especially of the opinions expressed by the Rev. Mr. MacKichan before the Educational Commission at Calcutta. The paper forwarded to the Commission by a Committee of the Bombay Missionary Conference, comes in for a good share of this writer's displeasure. We do not feel called upon to take up at this time the cudgels on behalf of the opinions that the writer in the *Gazette* finds unpalatable. His inability to digest them may be owing to climatic influences. With reference to the sentence quoted above, we ask, What is a formed character? It must certainly be a character having very definite and carefully thought-out views regarding right and wrong. We have then the startling proposition that students who receive no instruction in this particular branch, may be expected to make greater attainments in it, than if they received instruction in it. This is something of a discovery to make, and we are eager to know if the principle may not be extended to mathematics, history and other courses of study. One thing we acknowledge that where there is no course of moral philosophy, there the professor is more free to ventilate his own (perhaps peculiar) views on the subject.

—With reference to the very long letter in our Correspondence columns signed T. J, we content ourselves with a remark or two. We have more than once expressed an opinion concerning the functions of conscience, like that expressed by this correspondent, viz. that it does not undertake to ascertain for us what is right and what is wrong, but simply urges us to do what we in some other way have determined to be right, and to abstain from what is seen to be wrong. Our Creator has endowed us with understanding, with powers of observation, investigation and reflection, and with a sense of our dependence on him, and if man were sincerely desirous of knowing the will of God he would not be left in ignorance. The difficulty is that men are not desirous of ascertaining the will of God, but are rather solicitous of having their own will done. With regard to conscience we further remark that its authority is perfected through obedience. The man who scrupulously obeys his conscience will have an authoritative conscience; but the man who neglects to do what he knows he ought to do, will find his conscience less and less imperious, till at length its whispers are inaudible. With regard to the correspondent whose letter we are referring to, we are very sorry to have to mention a melancholy fact. We see by the papers that he died this week, Tuesday, instantaneously, through heart-disease.

—Mr. Morris reached Suez April 4th, but was still, we regret to say, in a critical state.

—We regret to hear of an outbreak of Cholera at Kolapore by which the S. P. G. Mission at that place under the care of the Rev. Mr. Taylor has suffered much. We believe that eight of the Native Chr. community have been stricken down by the disease. Arrangements have been made for the removal of the Mission to Panala, a hill station, for a season.

—An appeal has been sent us for an M. E. Church proposed to be built at Mussoorie, and we hear of another to be built at Lahore. So many schemes of this kind have been submitted to the readers of the *Bombay Guardian* that we hesitate to print any more. As for the Methodists of Bombay the first thing devolving on them is to pay the debt still resting on their own Church.

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—By the American papers at hand we learn that Professor Park of Andover has retired after having been for 46 years a professor in that seminary, first as Professor of Sacred Rhetoric and then of Theology. He is succeeded by the Rev. Newman Smyth.

—Messrs. Moody and Sankey continue withnessing for the Lord in Glasgow with great success. Their present course differs somewhat from that pursued on occasion of their former visit, in this particularly that they are willing to spend a longer time in each place where they labour. An invitation signed by hundreds of ministers in London has been addressed to them asking them to spend a twelvemonth in the capital.

NOTICES OF BOOKS AND REPORTS.

"Reminiscences of life in Mysore, South Africa and Burmah. By Maj.-Genl. R. S. Dobbs." We had occasion some time ago to mention a Sketch of the life of Gen Chas. A. Browne by Maj. Genl. Dobbs. The reading of that delightful little book quite prepared us to give a hearty welcome to this much larger book. We have read it with much satisfaction. It is good occasionally to get hold of a book that brings up before us the India of the pre-railway period. Old Indians enjoy such a book, because of the pleasure of memory involved in it. We are so constituted by a beneficent Providence that we experience enjoyment in the exercise of all our natural powers, just so far as the marred condition of those powers does not hinder. There is pleasure in observation, pleasure in hope, and pleasure in memory. The geologist or botanist rejoices over every new specimen that he finds; in like manner we find a pleasure in whatever we recover from the treasures buried in the dim domain of memory. But young India is glad to have an insight into the India of the past, and is made more keenly conscious of the value of many of the material changes wrought in the country by the picture of the India that was. Major Dobbs was a faithful servant of the Lord Jesus, impressed from the beginning of his Chr. life with the obligation resting upon all the Lord's followers to be "lights in the world," holding forth the word of life. He appears to have been much used of the Lord as a witness for the saving efficacy of Christ's blood, and where there was no other provision made for holding evangelical services, did not hesitate to hold them himself. Moving among those who had as little sympathy for the most part with evangelical religion as the heathen around him had, it required no little moral courage, (shall we not rather say, faith in Christ), to confess him unflinchingly and fearlessly as Gen. Dobbs appears to have done. He was and has always continued to be a staunch member of the Church of England, but his churchmanship was not of a sort to hinder him from associating intimately with good men of other denominations. He was connected with the Mysore Commission, first as an assistant and afterwards as a Superintendent. The country was administered under the non-regulation system, and the almost princely powers with which a divisional Superintendent was invested under that system, gave scope to the capacities of the administrator in a way not known under the complicated and well-watched Government of the present day. Sir Mark Cubbon found it safe to let the Superintendent of Chitteldroog initiate and exeute various forms of internal improvement. There were absolutely no roads in the country until constructed by Major Dobbs and his brother officers; important irrigational works were projected and in a measure carried out. The robbers that infested the country were put down. Much that was grinding and oppressive in the raising of the land-revenue was altered, and the cultivator taught that it was his interest to improve the land and extend the cultivation. The revenue between 1833 and 1867 rose from 42 to 109 lacs of rupees. The Chief Commissioner sanctioned public schools at the head quarter stations of all the divisions and placed them under the general superintendence of the Missionaries. For fifteen years high-caste youths, including Brahmins and boys of law caste, sat together in the schoolhouse, studying the Bible and learning Christian hymns, without the parents once making any objection. This continued until 1855 when the Educational Despatch came to substitute for this a peculiarly secular system. If from the beginning, in all parts of India, instruction in Christianity had been given in Government schools, there is no reason to believe that objection would have been taken by the people. It would seem to them the most natural thing in the world that the Government should seek to enlighten the people with regard to the religion professed by the dominant race; and they would have considered it a special kindness that no coercion or pressure was allowed in order to make them Christians, but that they were upheld in the exercise of their religious convictions. At all events the fact abovementioned is worthy to be kept in remembrance, that for fifteen years the study of the Chr. religion was a part of the curriculum in the Govt. schools of Mysore, as in Travancore for even a longer period of time, we believe, and no objection was taken to it by the people, which is more than can be said of the present system of Government education. Many of the Native gentry begin to perceive that their sons have been injured by the exclusion of the study of religion. Genl. Dobbs went to the Cape on furlough in 1840 and travelled about the Colony and his recollections of that period are embodied in a number of chapters. He met there Mr. Townsend of the Bombay Civil Service and a number of other Indian Christians. He also took part in the campaign in Burmah in 1852 and gives an interesting narrative of what came under his eye there. His book 228 pp. is published by Geo. Herbert, Dublin, and Hatchards, Piccadilly.

"Report of the American Marathi Mission for 1881." Passing over a number of items relating to this Mission that have been already noticed in our columns, we observe that there are 24 churches, 17 of which are in the Ahmednuggur districts. 21 of the churches have Native pastors. The membership of all the churches advanced last year from 1273 to 1381, a gain of 108. There are 18 ordained ministers, 2 licensed preachers; 40 Bible readers; 21 Bible Women; schoolteachers, male, 20, female, 14; 1 Medical Catechist; 1 Editor. There are 78 schools with 1531 pupils. Sunday-schools 40 with 1674 scholars. Contributions of Native Christians, Rs. 2,879. The church in Bombay is now under the pastoral care of Mr. Tukaram Nathuji. Not all of the churches have yet reached a self-supporting basis. Those members that are in Mission employ give one tenth of their income, and there are some others that do, but some do not. The Bombay church is now we understand raising about Rs. 70 a month, which is very well for a church of 77 members. For reasons stated by Dr. Fairbank, the last year was agriculturally a trying year in the Deccan. A jubilee volume is shortly to appear containing a number of papers read at the jubilee meeting of the Ahmednuggur mission last year. There is much in this report that is interesting and cheering, and we hope to extract a number of passages in an early issue.

"The Indian Evangelical Review. April." The contents of this number are as follows: I. Hindu Eclecticism. By Ram Chunder Bose.—II. History of Travancore. Rev. S. Mateer.—III. Psychology and Preaching.—IV. An excommunicated Nun. Mrs. Robert Clark.—V. Missionary Letters. Rev. T. S. Wynkoop.—VI. An Oriental Interpretation of the Bible. Rev. J. P. Jones.—VII Patna, Gaya and Benares. The editor.—VIII. Notes and Intelligence. The first article has appeared in an American quarterly, but will be new doubtless to most of the readers of the I. E. Review. The second article gives an account of a History of Travancore, written by the late Mr. P. Shungoony Menon, 'a talented official of the Native Government.' This History is written in English and may be spoken of as the work of an educated Native. The account given of this work shows how very difficult it is for Hindoos to entertain the conception of what history should be. Herodotus the father of history had, with all his garrulity, a better conception of the matter.

The historical faculty appears absolutely wanting and the gift of weighing facts and evidence, and of estimating the relative importance of events. He begins long before the earliest ages—assigns "the origin of the present dynasty" to "the beginning of the world"—gives "many hundred thousands of years without interruption" as the period of rule of a single dynasty, for which circumstance he has "valuable evidence"—refers to "a peculiar adventure by which Ilen, a male, became a female"—and supplies a portrait, in modern Malabar dress and accoutrements, of the Emperor Yayathi, who reigned we know not how many ages ago! The last chapters, again, read somewhat like a court journal, giving particulars of the furniture down to the lining of the sofas, and the list of game for dinner at the reception of a distinguished visitor to the country, and even ludicrous details of the sea sickness of sepoys and the cleaning of the decks. The author proves native historical works to be almost entirely worthless, yet appeals to them.

The writer of the 3rd article considers that preaching, to be effective, must be addressed to the intellect, as otherwise, "it must fail legitimately to move the sensibilities and direct the will;" a fact which utterly condemns *sensation-preaching*. Dr. Porter of Andover is quoted to the following effect:

"Whatever emotion or action can be produced without any intelligent voluntary purpose in the agent, must be as destitute of moral qualities as are the actions, of a maniac, or the ebbing and flowing of the tide."

The next article is a very interesting and well-written account of sister Augustine of

Bonn, whose happiness it was, in 1871, after a life of extraordinary devotedness to Christ and suffering humanity, to die under the ban of the Church of Rome. The Rev. Mr. Wynkoop, late of the Am. Pres. Mission at Allababad, sends a letter from Yokohama giving his impressions of Japan and of mission work there. The remainder of this No. of the I. E. R., we hope to notice in a future issue.

"The Lepers of India." The Society of which the 7th annual report is before us, supports 107 lepers in N. India, viz, at Almorah, 40; at Sabathu, 40; at Ambala, 15; and at Dehra, 12. Mrs. Newton seeks to fill as far as possible the void left by the departure of her late husband, looking after the temporal and spiritual interests of the lepers at Subathu. In the asylum at Almorah there are 126 inmates. A home is provided for the children of lepers, who are kept separate from their parents, with consent of the latter, and among whom there has been as yet no appearance of the disease. We do not know if the Census returns will tell us how many lepers there are in Bombay; there are probably between one and two thousand; a number of these hear the Gospel and some have embraced it.

"The Puráns, a monthly amusing magazine for English-speaking readers, No. 2." We do not find this magazine very amusing, but it is well that the public should have the opportunity of seeing the sort of matter that enters into the composition of the Purans. The divinities whose deeds are here recorded are given up to lust and cognate passions; the stories told about them have not even, like the Arabian Nights, the merit of displaying a brilliant imagination. Yet these gross and absurd stories have for many in the native community incomparably more attraction than the Gospels of the grace of God. We find here illustrations of the fact that modern science enables us to perform deeds for which the interposition of supernatural powers was formerly thought to be necessary. A Rishi bade his disciples not to take their meals in the dark. One day the lamps went out while they were dining; but Arjun instantly lighted them by means of a fire-mantra.

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SATURDAY, APRIL 22, 1882.

WATCHMAN, WHAT OF THE NIGHT?

Is the Gospel making progress, or is it failing to do so, is a question often agitated, and about which different opinions are expressed. There is room for two opinions; perhaps two opinions are necessary to do justice to all the facts of the case. There is occasion for congratulation on the part of the friends of the Gospel, and there is occasion for dissatisfaction. We confine our attention to the large cities of India in which it has made much less progress than in the rural districts and among the aboriginal tribes. The Gospel has been preached for the better part of a century in the capitals of India, and the present number of Protestant communicants, converts from heathenism, in all these cities, would probably fall short of a thousand, a number about equal to a fortnight's mortality in Bombay alone. Since the Gospel began to be proclaimed in Southern India, a century ago, about 500 millions of persons have passed away in India alone. Most persons would be ready to say that in these capitals certainly the preaching of the Gospel has been a failure rather than a success. To this it may be answered that the Gospel has even in these places proved itself to be the power of God to salvation to every one who has sincerely embraced it. The Gospel only undertakes to save those that believe; and if only one believed, and was saved, it could not be alleged that the Gospel was a failure. Let a man invent some perfect cure for scarlet fever; thousands are stricken with the disease but do not consent to try this medicine; a few consent, try it and are recovered. In this case the paucity of those who are recovered, amounts to nothing as a disproof, since all who really tried it, were healed.

We wish however to point out that certain important facts are established by the tardy success of the Gospel in this land. One of these facts is that sinners find nothing attractive in the Gospel. They have no liking for it. They prefer falsehood, even in the most repulsive forms of idolatry, to the truth of God. There is no caricature of God that they will not sooner embrace, submit to and reverence than they will acknowledge the excellence of the Gospel. The Gospel judges men before it saves them, and it is this work of judgment that is now being accomplished by it. The controversy of God with man is with regard to man's sufficiency or insufficiency in what relates to the rectification of his nature, man affirming that he has within himself the springs of goodness and moral power, and God declaring that a part from his Maker man is hopelessly lost, prefering evil to good. In the Gospel God is revealed in the person of Christ, and the proclamation of the Gospel is a gracious declaration from the throne that God is willing to be the God and Sovereign and Saviour of all who come to him in Christ. Do men eagerly avail themselves of the invitation? Are they enchanted with the character and teachings of Christ? Does the film fall from their eyes and do they recognize the odiousness of the things they have been worshipping? Do they abhor their own evil ways, and condemn themselves for the infatuation that has made them so long to be the captives of the God of this world? Were this the case where the Gospel is preached in heathen lands, then in coming ages these nations would say, we remained in the darkness of heathenism because we knew no better; as soon as the light came to us we hailed it with joyfulness and embraced it, turning without delay from idolatry and polytheism to the truth as it is in Jesus. But by the Gospel is not merely made known the truth of God and the falsity of man's ways, but the preference of man for what is evil. The utter unwillingness of the people of this country to receive the Gospel, their inability to appreciate the excellence of Christ, in this is their condemnation; through all coming ages they will be compelled to acknowledge that what the Gospel says about the human heart is quite true, and that there is none good, save one, God. This same fact was established in the first centuries with regard to the Greeks and Romans. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." The ancient Greeks gloried very much in their knowledge and wisdom, and had schools of philosophy to which they expected all the world to resort; but with all their achievements in art, literature and pholosophy they made not the slightest approach to the knowledge of the true God, but continued long after the Gospel was preached among them to worship their Olympian deities. Even after the Gospel had been so gloriously attested in all their towns, they persisted in characterizing it as foolishness, instead of reserving that epithet for their own silly systems of faith and worship. Thus were they judged, by simple preaching of the Gospel; they were weighed in the balances and found wanting. So it is at the present day in India, China and many other countries. The Gospel is a savour of life, it is also a savour of death.

REMINISCENCES. CLXX.

Extracts from Scripture note-book kept in Bombay, 1848.

March I. Luke IX. 43: "And they were all amazed at the mighty power of God." The mighty power of God is continually and gloriously exerted every where; but it is only recognized by holy beings. The earth is *full* of his glory; seraphim see it, but sinners see it not. Unregenerate men are no more aware of it than if there were no such thing at all. And as the converted man grows in grace, he becomes more alive to it; and by searching becomes impressed with the mighty power of God. The only way in which the unconverted man can be made acquainted with it, is by new and strange manifestations of it. There is a constant necessity for such displays. It is one of the exigencies of the Gospel. But it is said, We are not to expect miracles now-a-days. What then are we to expect? Is there any room for the display of God's power short of miracles? As I look around, I see that there is. There is a great deal of room for his Spirit in my own heart. No telling how much. Then when I shall be filled with all the fulness of God, and strengthened with all might according to his glorious power, there is my fellow-labourer. When his heart is as *full* of love to Christ as it can be, there are other labourers about us. There is the whole Chr. community. There are these Native converts between whose piety and that of Paul, there is a vast deal of room for the Spirit and power of God to be manifested. Then there is the preaching of the Gospel which is lifeless and inefficacious, and which may be more and more blest until it becomes the power of God unto the salvation of vast multitudes. Yes, I see that in the channels actually existing there is room for a display of the power of God greater than has ever been made. When these channels are filled up to the brim, then we may ask for miracles.

If miracles were granted would it not diminish the sense of our responsibility to become holy as God is holy, and have the mind that was in Christ? I believe God intends to shut us up to this, and make the entire church sensible that either the world must perish or the church must put on Christ. There is a great unwillingness to learn this. We are expecting displays of the mighty power of God in Providence and otherwise, that shall subdue his enemies and fulfil the prophecies. Let me not be expecting such; but remembering Christ's words, "I am glorified in them," shut myself up to this mode, and seek the outpouring of the Spirit with all desire and prayer.

"But while they wondered he said to his disciples." All were deeply impressed by that display of divine power which he had made; but he told the disciples there was something that ought still more to impress them. Let these sayings,—not the miracles—sink down into your ears. He turns their attention to his sufferings and death. The cross is after all the power of God. Miracles must cease; but I leave to the church the Gospel of my sufferings.—Let us not then crave the power of working miracles, or think that with it we could accomplish more than we now can. Let these sayings sink down into our ears.

46-48. From this we see what the effect of the Transfiguration was upon them, viz. a great increase of self-complacency, 'How great a Master we serve,—we saw his glory as of the only-begotten; when this glory is perfectly manifested, as it is to be, how will men admire us the servants of such a Master.' And the next step was,—to contend who should be greatest. Jesus anticipated this effect and therefore spake of his humiliations before ascending the hill, while on it, while descending it, and again after the miracle. Do we think ourselves superior to our brethren? consider this and that one among them as mere children, ignorant, inexpert, unfit? Let us assume no advantage, but look upon them as the servants of Jesus Christ, and by that circumstance entitled to deference and self renunciation on our part.

March 11th. Luke ix. 58. How perpetually is the mind craving the approbation of others! How ready to detect every failure on the part of others to reneder us our dues! How tenacious of every thing relating to self! Injustice to one self is in no degree to be tolerated; and we do a thousand things daily simply to get a higher place in the regard of others. But we should be engrossed by the thought that Jesus Christ is disesteemed. That his excellencies are little thought of, his kindnesses forgotten. That he beyond all beings in the universe is unjustly treated. That it is utterly impossible we should ever have as much injury done to us as is always done to him. This consideration should lead us to view it as of no moment whatever, whether men speak or think well or ill of us. We should bend our thoughts and energies to this, that Christ should have the honour due to him. What more blessed vocation than to plead the cause of injured innocence, especially when it is the innocence of the almighty Son of God.

58, 59. He commands one and seems to dissuade another. But in fact, he commands all to follow him. Only he would have every one understand before hand *whither* he is to follow. So we must not only invite all but warn all. They are to have Christ and nothing but Christ. We are to preach Christ and his excellency and not extol any thing else in Christianity. How many are attracted by something else in Christianity. How few by this alone. Blessed be that Christianity where there is nothing else than Christ. No comfort, no houses, lands, money, no honour, no security, but Christ is all and in all.

Looking unto Jesus as unto our one Model and Guide. As a painter who is making a copy of some great painting, looks unto it continually, drawing no stroke without a close reference to the original. His work will be valuable only as he makes it conformable to that original. If he draws upon his own invention at all, no matter how excellent his creative powers, the work is spoiled, for the value consists in its resemblance to the other. Our business is that of a copyist; we must not dare to think of framing our lives in any degree after our own fancies or wisdom; we must simply look unto Jesus; and when we faithfully imitate him, then we have well done, then only. We must look unto Jesus and not to any other original. If I tell a man to make me a copy of the Apollo Belvedere, and he takes it into his head that he can make a better statue by copying the Apollo in some respects, and the statue of Antinous in others, his work will be altogether unsatisfactory and will be left on his hands. Now if the first sin is common among Christians, perhaps the second is more so. And the consequences are very mischievous. To this mainly is it owing that our standard of holy living is so low. In very many respects our manner of living differs materially from that which is exemplified in the N. T. without our being conscious of it, or at least without our being sensible of the sin of it. If we had nothing but Jesus to look to, to know how a servant of Jesus should live, we would necessarily conclude that our lives must be characterized by poverty, (what the world regards as) discomfort, self-forgetfulness, love of our fellow-men, association with the poor, long-suffering, indefatigableness, singleness of aim, intense, consuming zeal, great prayerfulness. We should take up our cross daily and follow him. We would abhor anything in the shape of luxury, as much as we now shrink from discomfort. The features of the life of Christ are wonderfully distinct and unequivocal. Once conceded that this is the only model, there would be no room for difference of opinion among candid men as to what was duty. Our lives are painted before us in colours more fresh and vivid than those of Raphael's Transfiguration. Why then this wonderful discrepancy in many things between his life and ours? and why this unbroken tranquillity of ours, as though the fault were of no consequence? What missionary, what minister, what private Christian thinks of making his course of life resemble that of Christ?

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

THE SOCIAL EVIL.

To the Editor of the Bombay Guardian.

DEAR SIR,—In the October number of the Indian Evangelical Review there were some extremely appropriate remarks on the *Social Evil.* It has always struck me as passing strange that ministers and missionaries should refrain so much from directing attention to the best means of diminishing such a crying evil. We are not wise, if we imitate the ostrich, which when pursued by the hunter, hides her head in the sand.

Now in reference to the present question, all history is trumpet-tongued in proving that, not to encourage marriage is to encourage vice and impurity, and to discourage marriage, as Govt. does, by forbidding 88 per cent of its soldiers to marry, is the most energetic and successful measure that could be adopted for increasing brothels and prostitutes. One of the best books I have seen on the Social Evil is a volume of lectures on Female Prostitution by Dr. Ralph Wardlaw, published by James Maclehouse, 83 Buchanan St. Glasgow. This volume was published at the request of a committee of the best ministers in Glasgow, comprising, among them, Dr. Norman McLeod. Wardlaw considers, and I think justly, that early marriages are the best preventives that have yet been discovered, of Prostitution. His views are expressed on page 89, as follow:—"It is abundantly obvious, that the causes of prostitution are to be sought, not amongst females alone,—nor even amongst females chiefly. A large amount of them is to be found with the other sex,—and arising out of circumstances by which the conduct of that sex is either necessarily or culpably, affected. I cannot help thinking, for example, that some of the usages of modern society, by the way in which they almost unavoidably influence the procedure of our young men, contribute not a little towards the regretted evil. *Early marriages*, wherever they can be contracted with any ordinary regard to prudence' are among its best preventives; —and *whatever contributes to hinder the formation of these*, may be regarded as standing chargeable with their share of it,—as ranking among the causes of prostitution. I deny not that prudence is a virtue, and that the question of marriage is a proper sphere for its exercise. But there cannot be a doubt, that the high notions, which, by the refinement and extravagance of our times, have been introduced, of the *style* in which young men entering on life must set up their domestic establishment, have, in many instances, laid restraints on the early cultivation of virtuous love, and prevented the happy union of hearts in youthful wedlock. I cannot look upon this as at all an improvement on the homely habits of our fathers. Many are the young men who are thus tempted to remain single by their felt inability to *start* in what is regarded a somewhat *creditable style.* Would to God I had the ear of all the youth in our city, and in our country, that I might tell them of the sweets of early virtuous union;—that I might earnestly and affectionately urge them to consult their own best interests, and to set an example pregnant with the most beneficial results to the community, by bidding defiance to the tyranny of fashion; by returning to the good old way; by finding a partner who will marry from love, and who will be willing, and more than willing, to begin upon little, and by the blessing of providence to rise gradually to more.—*That* was the way in the olden time; and, although no croaker for the superiority of all that pertained to ancestry, *this*, most assuredly, is a point in which I should "say of the former days they were better than these." I would say to the rising youth—the hopes of coming generations —"Moderate your views: defy custom;—marry;—fear God;—be virtuous;—and be happy." Could my voice and my counsel prevail, what a salutary check would be given to the prevalence of the vice which is our present subject! Virtuous love operates with a most beneficial influence on the vicious principles of our fallen nature;—nor are there many sights on earth more delightful for the eye to rest on, than that of youth joined with youth in honourable and hallowed union,—union of heart as well as hand,—and living together in all the faithfulness and tenderness of a first love. Even should their outset in conjugal life be somewhat stinted, how much better a little mutual self-denial, than that cold calculating celibacy, which is ever looking forward to some distant stylish starting-point,—and which, in the meanwhile, is so frequent an occasion of young men's "falling into temptation and a snare," and into foolish and hurtful lusts, which drown them in destruction and perdition!"

India alas! presents a sorry picture of endless, cruel obstacles placed in the way of youthful wedlock, and of Satanic temptations to fornication, and every thing that encourages the social evil. The worship of money is, at present, so universal, that business men, without perhaps intending it, do their very best to drive their young European assistants into the brothel. God's curse follows such fiendish thoughtlessness. If India presents an awful picture of the social evil, it also presents an equally deplorable picture of failure in business. The only safe thing for men to invest in, is Government paper. Every thing else is as rotten and insecure as a quicksand. But it would be far otherwise if men of business would seek first the kingdom of God. Then they would encourage their young European assistants to marry, and would give them suitable salaries. God might possibly thereafter open the windows of heaven, and pour on business men such a blessing that there should not be room enough to receive it. In the Stateman of the 22nd February, the following notice occurs "A paper learns that the directors of one of the most extensive tea concerns

in India have decided that none of their European establishment shall marry without their knowledge and consent."

This seems an interference with the liberty of the subject. *Forbidding to marry* is declared in the Bible to be *a doctrine of devils.* It directly encourages fornication, and can a tea company expect God's blessing, if it encourages fornication? I trow not. It is God who sends red spider and all those other plagues that diminish the dividends of tea companies. What directors of tea companies should do if they were wise is this. They should make a contract with their European assistants as follows:—"Whereas young men from Europe, employed in our tea gardens, are much exposed to the temptation of fornication, and whereas such a sin brings down the wrath of God on our business, and diminishes our wealth at the same time that it fills the country with bastards, who tend to become traitors to our country, disloyal to our Queen, curses to Society, and plagues to themselves, we desire to encourage marriage in every way, as marriage is clearly an ordinance of the Almighty, by whose favor alone, we can expect to gain prosperity in our tea concerns. Five hundred rupees will be given to each of our assistants when he marries; thirty rupees a month will be added to his pay, for each increase to his family, and a pension according to the following scale will be given to his widow and orphans, at his death."

Were directors of tea companies to follow the wisdom of the liberal who deviseth liberal things, they would gain prosperity. For God, in the long run, invariably treats directors, as directors treat their subordinates. The way in which directors treat their subordinates is merely the divinely ordained form of indenting for the quality and amount of prosperity that they are worthy to receive from the commissiariat of heaven.

It is passing strange that the social evil receives so little hostility from the writings and efforts of Christians. Silence and passivity in this case give consent. We shall soon have to choose between communism, and an immensely greater encouragement to marriage than it now receives. We must choose Bradlaugh with his filthy devilish rites, or Christ with the institution of marriage which He ordained. If we refuse to discourage vice, and to encourage marriage, God may punish us by refusing to punish those who violate the law of marriage. Things have not come to that pass yet. Bradlaugh is made a spectacle to men and devils for his crimes. He is admitted into Parliament only to be kicked out again. Those who have read his Satanic "*Fruits of Philosophy*" (which, to the disgrace of Govt. is not suppressed,) will see that his punishment is only a photograph of his crime. But if we allow impurity to go on its course without opposition, God may say to us as he did to the Israelites of old for their crimes:—"I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery; for themselves are separated with whores, and they sacrifice with harlots." (Hosea IV. 14).

It is the duty of Christians, especially of Christian women, to make the following subjects matter of earnest prayer:—

I. That all Christians throughout the world may be stirred up to use sensible and determined efforts to suppress the social evil, which is unusually rampant at present.

II. That everything that encourages "*forbidding to marry,*" which the Bible condemns as a doctrine of devils may be exposed and resisted. The evils that forbid to marry are

(*a*). Popery, the mother of harlots. (Rev. XVIII, 5).

(*b*). Sufficient salaries to young men, arising from that silly, short-sighted, insane, and detestable covetousness which is such a mournful characteristic of the present time.

(*c*). The army and navy which forbid by law 90 per cent of Soldiers and Sailors to marry.

(*d*). Domestic service. In England, no female can marry as a domestic servant.

(*e*). Hindooism, which forbids the marriage of widows.

(*f*). Buddhism, which commands celibacy to religious persons.

(*g*). Mahommedanism, which denies the existence of a soul in woman.

(*h*). Mormonism, which is Mahommedanism in America.

(*i*). The frequent separations of husbands and wives which are so common in India.

(*j*). The ignoring of marriage by Government, which gives no travelling allowance to wives and children, when Government officers are transferred.

(*i*) Ambition, which delays marriage in the hope of rich matches, until leprous habits of impurity are contracted. PAUL.

P. S. After the above was written, I read a very telling letter on the same subject, in the April number of the Indian Baptist.

DEAR EDITOR:—I must thank you for the space you gave to my letter on the 1st, Inst. and would ask another indulgence of the same kind. I find that our benevolent people do not at all understand that our schools need their support. In reference to my letter of the first inst., I have been asked, "If people send children to school to be educated are they not willing to pay for it?" The question implied that if the pupils pay their monthly tuition fees, that must be all that is necessary to keep up the schools. Of course I can easily explain personally to all who are personally known or accessible to me, but I fear that this is a general feeling among our people, and if so it certainly is an erroneous one and should be corrected. Suppose the attendance at one of our schools to be from 70 to 100 pupils. Suppose their fees range from Re. 1 to Rs. 5, per mensem. It is always the case that the lower classes are fuller than the higher ones, but we will strike an average, and suppose it to be Rs. 2-8 per pupil. Then the income of that school would be from Rs. 175 to 250. Now what must be the cost of running such a school? If the curriculum includes all classes up to the matriculation there can be no less than nine classes. Then how many teachers are necessary? We have found it impracticable to run with less than seven teachers. We could get on with fewer if our school consisted entirely of boys or entirely of girls. But having both a girls' school and a boys' school, we find that there are some classes which we must separate. Hence seven is the smallest number of teachers that can manage the school. Now what pay will those sum teachers require? The principal and head-mistress work for nothing. The pay of the remaining five amounts to Rs. 190. The rent of buildings to Rs. 45, servants Rs. 10 or 15. Then incidentals, such as stationery, breakages, etc. to about Rs. 10. Then although the principal and head-mistress work for nothing, must they not live in some way? On what shall they live? Well, it is quite apparent that the fees will not more than pay the current expenses. Now we will see that the current expenses are met without the donations; but how shall our buildings be bought? How shall libraries be secured? How shall school furniture and apparatus be obtained? Did any of our readers ever know of a school being built up and becoming any thing very considerable without any endowments? Is not the example of our schools that have been struggling for life sufficient to wake us up on this matter?

If we are going to offer an education to our children we must offer them a good one. I am glad one man is awake on this question. I would refer the readers to an article headed "*A Level Headed Layman's Letter*" in the April number of the "*I. M. Watchman.*" Is it justice for us to expect students to remain in our schools without the use of a library, where "just over town" they can enter a school with a good library? Can we consistently expect pupils to study Physics and Chemistry in our school without any apparatus or experiments, when "just over town" there is a school thoroughly equipped in this respect? Dear good friends, these things must be seen to. The real object of our schools is to give the pupils a thorough Christian training; to shield them from the dangers of attending Roman Catholic schools or Ritualistic schools. But at the same time we are doing that, we must not lag behind in a literary and scientific point of view. Now dear friends, India has plenty of money to endow several schools. It is as necessary as some of our churches and parsonages. It will be a greater source of strength in fifteen years from now. Let us come forward and show that we, right here in India, take as much interest in the education of our own children, as some men on the opposite side of the globe take in our children. Donations will be duly acknowledged through the Bombay Guardian. This is not a private enterprize. All the property shall belong to the South India Conference, and not to an individual.

IRA A. RICHARDS.

Bangalore 7-4-82.

DOES PURE DEISM SATISFY THE MORAL WANTS OF MAN? IS CONSCIENCE A TEACHING, OR A DETERRENT PRINCIPLE?

DEAR SIR.—The belief is pretty general that a simple belief in God, or a belief unassociated with sectarian teachings, is all-sufficient to make a man a strictly moral being in his thoughts, words, and actions. When those who entertain a belief of the kind are questioned as to how a mere belief in God can teach a man what things are moral and what things are immoral, teach him right from wrong, and the duties he owes to himself and to society at large, the reply elicited is, that a knowledge on all those points is acquired through an appeal to *conscience*, which, in their opinion, is the one and only guiding principle in man that leads him to a full and correct appreciation of the moral responsibilities imposed on him—imposed by whom, and how no one seems to know. This appeal to conscience as a grand moral dictator would appear, on first consideration, to be based on reason, but a little reflection will suffice to show that, whatever influence conscience may exercise in the way of regulating, or controlling the actions of men, its power as a teaching principle is illusory, while as a controlling principle it is stronger, or weaker in some people, and in as many dead, or inoperative altogether.

These facts, which are demonstrated clearly and conclusively enough in every-day life, prove that conscience cannot *teach* a man a lesson in morals, however much it may *restrain* him from immoral practices *after* he has become initiated in a knowledge of what is moral and what the reverse. That knowledge is given to him by the writings of holy men whose piety had placed them in a position to see beyond the ordinary range of men's perceptions, and to turn their experience of mankind to wholesome account by framing a set code of morals for the prevention of the manifold sins they knew mankind were liable to. The Christian has his Testament as a moral guide, or his rule of faith, the Jew his Bible, the Mahomedan his Koran, the Hindu his Shastras, the Zoroastrian his Zend Avesta, all complications of the writings of men above the ordinary stamp of morals and the ordinary level of men, whose godly lives afforded a certain assurance that the precepts and doctrines they laid down bore the impress of reason and of truth. It, therefore, is the impression such writings convey that imparts to conscience the force it has, and in proportion to the strength of the impression may we calculate the influence conscience has, or can

have over different individuals. It will thus be seen that conscience of itself, or unless it has brought to bear upon it the salutary influence of moral laws and teachings, that is to say unless a man has been brought to have a conception of what is right and what is wrong, cannot have any appreciable power over a man's actions; he must be made to perceive what is right and what is wrong, and when apt to go wrong he then has conscience stepping in and warning him, warning him, be it understood, against doing what he knew to be wrong; did he not possess that knowledge the deterring influence conscience exercised would have been wanting, simply because conscience is not a teaching principle, but a merely restraining one; it calls a man to a sense of his duty when he has already been made acquainted with what that duty is, what the nature of the moral obligations imposed on him.

I apprehend there will be many who will start objections to these propositions of mine; among the ranks of dissentients from my views will, no doubt, be Christians; these I would ask by way of a reply to the arguments they would advance, of the nature of which I can form a pretty shrewd guess, that if, as they maintain, conscience is the great and the only moral monitor a man has, what necessity could there have been for the Scriptures, which they, and I admit very justly and very truly, maintain are the spiritual, or moral guides of Christians, and ought to be of every human being? Maintaining such a position they virtually maintain mine, and admit, what I contend for, that conscience without the influencing principle of knowledge, of sectarian teaching, cannot restrain, and that conscience is not a teaching, but a deterring principle. If the Christian Scriptures are our only moral teachers what becomes of conscience as a teaching principle?

In the absence of the moral teachings of the many moral men who have at intervals of time come forth before the world in the persons of Christ, Moses, Mahomed, Zoroaster, Buddha, and others of such and similar stamp, it is perhaps, not difficult to conceive what the morality of the world would have been. If conscience alone were to have been held to be the one and only standard by which mankind were to regulate their conduct through life, such incestuous connections, for instance, as those formed by the offspring of Adam might have been indulged in by their descendants, without scruple, to this day, for conscience, I presume, in the case of Adam's immediate descendants was the same principle as it is and as it was through successions of ages in the case of his remoter and remotest descendants, unless we are to assume that conscience is susceptible of change, and that its nature is liable to be affected by time and circumstances, for which there is not an iota of proof, no more than we have for the assumption, if ever so wild an assumption has been made, that the soul of man is not exactly the same vital principle now that it was when it was breathed into the nostrils of Adam.

The tendency of this discussion is to awaken the thoughts of deists to the instability of the position they hold. If the simple belief in God is all sufficient for the practical purposes of life, so far as to embue men with right notions, if any notions at all, of their moral obligations, notions conceived in the first instance, as deists would and do say, by conscience, then it would be well to enquire why conscience as a universal teacher has not laid down one universal and uniform guide for the regulation of the morals of each individual in creation, and for that of the morals of individuals collectively? Why should conscience not teach a cannibal that to kill his fellow creature for food is a grievous sin and an abominable crime? The cannibal is endowed with a conscience, a latent principle as it is in every man, whatever his intellectual culture, equally with the man who is not a cannibal and who looks upon a cannibal with aversion and horror. But a cannibal is a believer in a supernatioral and suprime being, although his notions of the nature of that being may be somewhat fantastic; he fancies him to be on the summit of some lofty mountain enveloped in clouds; in the roar of thunder he fancies he hears the voice of that being whom his imagination depicts in some terrible form; notwithstanding the grotesque, because original or primitive, conceptions formed by a savage of an Almighty Creator of all things, still he believes such a creator exists; and yet a belief of the kind does not prevent him from becoming a murderer, on the contrary, he glories and sees no sin in what, another more enlightened because more civilised than he is and ingrained in the doctrines of his particular religious creed, looks upon in the light of a crime of the deepest die. If conscience, then, teaches a man what is sinful and what is not, and if, as it undoubtedly is, conscience is in one man what it is in another, how comes it to pass that it does not teach the cannibal what it teaches the civilised man?

These reflections will, it is hoped, serve to dispel the illusion that deists conjure up about conscience, which they set up as the only moral chart man has for his guidance. Every deist we believe to have been at some period of his life a believer in something more than a god, a believer in the doctrines and precepts laid down either in the Christian, or Jewish Scriptures, in the Koran, in the Shastras, in the Buddhist Sacred books, or in the Zend Avesta. Deists have risen from the ranks of believers in any one creed or another; they have been born and trained up either as Christians, Jews, Mahomedans, believers in the Shastras, as Buddhist or Zoroastrians; is it too much to affirm that the usual teachings they acquired when they were more than simple deists, had the effect of awakening their consciences to many things which their pure deism must have failed to have revealed to them, and that, therefore, they are indebted to those teachings, and not to their conscience for the knowledge they possess of what is right and what is wrong; for those enlarged, extended, or developed conceptions they have of their duties as moral and responsible beings, conscience raising its still, small voice when their evil propensities are apt to lead them astray, and to make them lose sight of that knowledge which imparts to their consciences the nature and the force of deterrent principles? It is a trite though a true saying, that it requires knowledge to make a man perceive his iguorance. Revealed religion has awakened our perceptions to many things of which natural religion would have afforded us no conception; natural religion teaches us there is a God; beyond that it teaches us scarcely anything, but leaves everything to speculative conjectures, in doubts and perplexities; the nature and attributes of God are subjects on which natural religion teaches us little or nothing; revealed religion, and I use the terms in a general sense, making them applicable to the different systems of religious faith that exist around us, expands our ideas of our duties as moral and responsible beings, our notions of right and wrong. and imparts to conscience that influence which, as a deterrent principle, it exercises so beneficially.

The divers ways in which conscience operates as a deterrent principle afford another proof that its influence is regulated according to the different perceptions different men have of one and the same thing, of what is wrong or sinful. The Hindu is taught by his sacred books that to eat beef is a sin which involves eternal perdition; the cow is deified by him in accordance with the injunctions of his Shastras; being so taught his conscience is made to revolt at the bare idea of slaughtering a cow for food; how does the conscience of a Christian influence him in this simple matter of eating beef? he is taught that to eat of the flesh of a cow is lawful, and, therefore, not sinful; hence his conscience smites him not when he slaughters a cow to provide himself with meat for his stomach; now, here we have it shewn clearly enough that scruples of conscience are aroused in one case by what in the other conscience is wholly dormant about, and why? simply because the Hindu is taught, not by his conscience, but by his scriptures, to believe in the sin of eating beef, and which therefore, his conscience will not allow him to eat, and the Christian is taught to believe in a directly opposite theory, and he, therefore, eats what his conscience does not deter him in the least from eating, because he knows, and his knowledge is acquired from his sacred books, that what he is eating is food lawfully prescribed. In the same way the Zoroastrian is taught by his sacred books to adore fire, which he holds in, what we are pleased to call, superstitious reverence; to blow fire with his breath he considers to be an act of desecration, and his conscience does not permit him to do so decause he is taught to believe that to blow fire is sinful; the Christian, the Jew, the Mahomedan, or the Hindu laughs at the folly of the Zoroastrian, and uses his breath freelly to kindle a flame; his conscience does not deter him because he is taught to believe that it is not sinful to blow fire.

The very fact which has just been illustrated of conscience operating in divers ways on people professing different creeds, shews that it is utterly powerless to lay down a uniform code of laws for the regulation of morals,—I use the term "morals" in a wide sense; the work of laying down such laws is, as has been seen, that of particular creeds professed by particular communities, conscience playing the part of an intermediary, so to write, in affording support to the teachings and precepts of those creeds; it is difficult to conceive how these truths, which ought to be self-evident to the sticklers for the theory of conscience being all in all as a great moral teacher, can possibly be disputed; every man, every reflecting man, must know for himself from his own personal experience, how far conscience can be trusted to as a teaching principle when he has a belief, more or less deeply rooted in the sacred books of the faith he professes. It is common enough, I admit to hear the remark, "conscience *told* me I would be doing wrong if I did so and so," but this mode of expression is purely conventional; habit has accustomed people to its use, just as many other set expressions have usage alone for their warrant; what conscience tells us is information at second hand, the information in the first instance, having actually been conveyed by the teaching of the spiritual guides of the different systems of religious belief which exercise so marvellously powerful an influence over the world, and has exercised that influence over the world's history in all ages. The conscience of a Zoroastrian would not, because it could not, have told him that it is a sin to blow fire; if conscience taught him such a doctrine why did conscience not teach the Christian, the Jew, the Mahomedan, or the Hindu a similar doctrine. If conscience is to be credited with opposite, or contradictory teachings what faith can be placed in its teachings?

In connection with the important question I have been discussing as to whether pure deism can suffice for the moral wants of man, it would not be inappropriate to refer to the rapid spread materialism has of late years been making in the world, a fact that suggests some wholesome reflections regarding the belief in God unaccompanied by a revelation of his will of his nature and his attributes. I have already stated that revealed religion may be taken, at least for the purpose of argument in this discussion, to mean any system of religions

belief extant, which goes beyond inculcating the mere belief in God, and expounds particular doctrines, and lays down particular precepts and rules as moral guides for its professors. The revelation of God's will was the object with which the sacred boooks of the different systems of religious belief were written. It is beside the purpose altogether of this discussion to allude even to the validity of the claims set up by such conflicting systems to divine inspiration for their scriptures; but it may be remarked that however questionable or groundless those claims, all who follow the systems do so in the implicit belief that the claims are well founded, and that much is all that is reqnired to give the scriptures, whatever they may be, the warrant of truth and, therefore, of anthority in the eyes of those who believe in them.

Reverting to the spread of materialism in the world, I must point out that materialism has had its rise, in a very great measure in, or owes its inception principally to, pure deism, which, failing to satisfy the moral wants of people, collapses under the insidious influences of infidelity. Mankind in following the dictates of their natural instincts by believing in the existence of one great cause for the graud effects they behold around them in creation, imperceptibly feel that there is a something wanting to impart to such a belief the force of a living principle; faith, we are told in our sacred writings, without works is dead; a belief in God without being able to realise to ourselves, right, or any conceptions of his divine nature, must fail as a moral guide, for it tells us nothing that could be turned to a practical purpose. A shipmaster believes there is such a port as New Orleans, but that belief would not make him navigate his vessel to New Orleans unless he have a chart to shew him the routes he would have to take to reach his destination; revealed religion teaches a man how he can glorify God by his deeds and conduct through life by his practical morality; it would be well to ask deists what code of morals pure deism has framed that they could reduce to practice. The Jews lived under a theocracy, and yet they were supplied with the decalogue and the Levitical laws. Pure deism is a cold and lifeless thing, and to maintain that it has a feeble or unstable prop like conscience to uphold it as a rally point for morality, is to maintain what the mere fact of there being innumerable systems of religious belief in existence having deism for their common basis, proves to be wholly untenable. Conscience has a place assigned to it in the economy of man's nature; as a deterrent principle it has its work to perform; but neither conscience, nor a belief in God can teach a man what his moral obligations are; for a knowledge of these he must look to his sacred books. Christians are enjoined by their great Master to "Search the Scriptures," wherein they are told the will of God; Christ thus virtually repudiated the theory that simple deism is all sufficient for man's moral wants; we, as Christians, must remember that Christ came on earth to teach as well as to save; were conscience the great moral teacher many Christians in common with deists would have it to be, then let all those Christians who dissent from the views I have propounded explain how they can reconcile their belief in conscience being a teaching principle with their belief in the advent of Christ for the purpose of imparting to men the true knowledge of God? The belief in one Supreme Being, as I have already pointed out, we share alike with Mahomedan's, Jews, Hindus, and Zoroastrians, but all those sects have felt the necessity for a great deal more than pure deism to satisfy the moral wants and necessities of mankind, hence the sectarian systems we see around us, each having its own set code of moral laws and all testifying to the essentiality of a revelation supplementing that instinctive knowledge of the existence of an Almighty Creator which is as hereditary in the savage as it is in one nurtured in the bosom of civilization.

T. J.

Sabarmati April 17th 1882.

DEAR BROTHER,—We have since Camp Meeting dedicated two churches upon this district, one at Baroda and the other at Sabarmati.

Friday evening April 14th Rev. D. O. Fox the P. E. dedicated the Church at Baroda. This building is situated in the Camp on the City Road near the Park. The situation, it does not seem, could have been better. The Church can be easily reached both by people living in the Camp and those whose homes are in the City or at the Station. About seventy-five people can be seated in it. It has been built at a cost of about four thousand rupees. The building was designed and the work superintended by Mr. Manackjee Mody of the Gaikwar's Engineering Department. Mr. M. has contributed his labors free of charge. This kindness upon the part of Mr. M. has not only saved us considerable money but has secured for us a much better building than we could otherwise have had.

The Church at Sabarmati was dedicated by brother Fox, Sunday April 16th. This Church is capable of seating about a hundred people. If cost about thirteen hundred rupees. The difference in price in these two buildings is caused by the difference in material used for building purposes.

A. H. B.

NATIVE CHRISTIAN SERVANTS WANTED.

DEAR BROTHER,—Some time ago I heard an appeal for aid in behalf of the members of a native congregation in Bombay. It was intimated that members were without employment. There must be many Christian employers who would prefer true Christian servants to heathen. Cannot such persons give the most substantial and safe help by employing these needy Christians?

I would much rather have servants who serve God; and having had but partial success in searching elsewhere, I make this public inquiry. I want a table servant, a cook, a carpenter, a writer and an office boy. A friend of ours wants a Christian Ayah.

As this paper may not be read by the persons in need of such situations, others may kindly inform them.

W. J. GLADWIN,
Mazagon Road.

REVRD. AND DEAR SIR,

The painful *spectacle* Sabbath after Sabbath, for months past, of manual labours of one kind or other carried on on that day on the 'Princes' Dock Quays* by the Contractors to the Port Trustees, and aboard of Vessels† berthed in that Dock by two firms of Engineers leads me to seriously enquire whether the Port Trustees, Ship Masters, and Engineers named are, or are not, responsible to God for this shameful countenance by them of the systematic profanation of the Lord's Day? if they are not responsible, I would ask for no less an authority than God's word in support thereof; but if they are, as I clearly perceive them to be (vide Ex. xx. 8–11; Deut. v. 12-15; Ex. xxiii. 12; Ex. xxxv. 2, 3; Ezek. xx. 12-20; Gen. ii. 2, 3; Ex. xvi. 29, 30; Heb. iv. 4; Ex. xxxi. 17; Neh. x. 31-xiii. 15-21. Isa. lvi. 2; Isa. lviii. 13, 14—lxvi. 23, 24; Amos. viii. 4-10;—Mark ii. 27, 28; Luke. vi. 5 and numerous others),—how do they reconcile their conduct with their profession of Christianity? Surely not on the erroreous asssumption that the 'end justifies the means', the teaching of Roman Catholicism blindly followed also by the 'Y.M.C.A.' of this city, in that they excuse their conduct in opening their rooms on the Sabbath for the sale of Tobacco and non-intoxicant beverages with the plea of having the best interests of the Seamen at heart, thus questioning the wisdom and power of God in commanding the observance of Sabbath as a day of sacred rest.

I am,
Your's very respectfully,
J. H. ROBERTS.

* Building of Warehouses.
† Repairs, scraping and painting.

NOTICES.

M. E. appointment for to-morrow: Grant Road, 8-30 A. M., Gladwin; 6 P. M. Fox,——dean Lane, Fort, 11 A. M. Fox; 6 P. M. Northrop.——Mazagon, 11 A. M. Gilruth; 6 P. M. Bowen.

There will be special services (D. V.) in the Dean Lane Hall, next week, every night at 7-30 P. M., under the direction of the Rev. D. O. Fox. The meetings at grant Road on Tuesday and Thursday will be suspended.

BAPTIST CHURCH (BELLASIS ROAD, BYCULLA.)

It is expected that the Rev. W. D. Ethering-ton, B. A., from Benares, will supply the pulpit for some weeks begining from to-morrow (Sunday) the 23rd instant. Hours of Service. Sundays—7-30 A. M. and 6 P. M. and Wednesdays—7-30 P. M.

Epitome of News.

SATURDAY, APRIL 15.

—Geo. Stirling, Asst. apothecary, aged 24, given to drinking, made way with himself by hydrate of chloral last Thursday.

—Last week 115 deaths from cholera occurred at Prome.

—A severe shock of earthquake was felt at Bangalore last evening at 9-30.

MONDAY, APRIL 17.

—*Times of India:* The "national party" in Egypt must consider themselves very secure in power when they venture on such high-handed measure as dismissing four European officials without giving them any notice, and without showing any apparent cause for dismissal. We can understand the cry of "Egypt for the Egyptians," but as the ruling class there is composed for the most part of alien Turks or their descendants, rather than of Egyptians, the cry is somewhat insincere in the present case. It seems to us that the Egyptian ruling class is somewhat inconsistent; they want no interference on the part of the Porte with the internal affairs of Egypt, but as soon as they get into a foreign difficulty—with Italy for instance, as in this presant Assab Bay affair, they refer the Power concerned to the Porte. If the Egyptian national party mean to rid themselves of all European control, while at the same time they mean to make the Sultan's Suzerainty something nominal, they are only establishing the beginning of troublous times for Egypt.

—Same: We hear that a clever young gentleman who, unaided by Mr. Walter Wren or any other coach, recently passed with great distinction the examination for the Indian Civil Service, has to the great grief of his friends joined a service of a very different character. Rumour says that he has accepted a cornet's commission in the Salvation Army!

—The Burmese embassy has reached Calcutta.

—*Indian Chr. Heald:* A few weeks ago Rev. B. C. Ghose, a clergyman of the Church of England, conducted divine service at the Bengali Free Mission Church, Cornwallis Square, Calcutta. As might be expected, this act of Christian love and justice gave great offence to certain narrow minded bigots who seem to have more zeal than knowledge and Mr. Ghose was charged with being a traitor to the cause of Churchism. The interferenee of the Bishop was vehemently invoked and some people seemed to think that nothing short of disgowning the offending Clergyman would meet the requirements of the case. Such people, we are sure, will be mortified to hear that our noble

Metropolitan Bishop Johnson *has* decided that Mr. Ghose was quite in order in doing what he did. The Church of England the Bishop said, we are credibly informed, was quite "broad," broader than even the Free Church, and a clergyman of the Church of England had the fullest discretion on the point in question.

Tuesday, April 18.

—A portion of the Elphistone Circle built in the days of the share mania has, been found unsafe and is being rebuilt.

—A good many stitches go to the making of a suit of boy's clothes, says *Truth*, and even when the greater number of these stitches are set in by the sewing-machine, the time absorbed in the process is by no means inconsiderable. A recent policecourt case informs the public of the fact that the girls who make these suits are paid at rate of 2s. per dozen suits, and that out of this sum they are obliged to purchase their own needles and cotton! Mothers who congratulate themselves upon the remarkably inexpensive suits which they can now purchase for the wear of their young destructives may find food for reflection in the above facts; and maudlin sentimentalists, who send native oysters and wedding-cake to elephants, may with advantage to themselves and others, turn their eyes on their fellow-creaturs. There is no lack of subjects for their superabundant sympathy.

—*Times of India*: Considerable excitement was caused last week by the sudden disappearnce of Mr. A. G. Harrison, Assistant Accountant of the Bombay branch of the National Bank of India. He left Bombay on good Friday, the Easter holidays giving him the opportunity of a good start. It has now become notorious that he has robbed the bank to the extent of Rs. 30,000, and perhaps more, and that the frauds have been ingeniously distributed over a period of two years. He had, it seems, charge of the securities lodged in the bank by its clients. He helped himself to them, and falsified his books to prevent detection. Until all the securitis have been examined by their owners, it will be difficult to say how far the defalcation has extended. Mr. Harrison was seen at Egutpoora, and finally traced to Calcutta, to which he had travelled first-class without disguise and with a servant. He was last seen at the Great Eastern Hotel, where he had adopted the name of Hughes. He left the house when he was recognised, and he is now supposed to be making his way to Australia.

—Mr. J. M. Campbell thinks he has found near Bassein, a fragment of Budbha's begging-bowl. He reached, says the *Times of India*. "a large stone coffer, some thirty-six inches in diameter by fourteen inches high, shaped like a sand glass, and with a moveable lid. The stone coffer was decorated with a dozen images of Buddha. On opening this a number of caskets were discovered, like a series of Chinese boxes. The outer one was, we believe, of clay. Then came a copper casket, with representations of Buddha engraved on it. Next in order came a silver casket; inside that a casket of pure uncarved crystal, and finally in the centre, a little casket of pure gold, containing some fragments, which seem to be the veritable relics of Buddha's begging bowl, for which he sought. The interstices between the caskets were filled with dust and small gold-leaf flowers, which were turnished in the outer interstices, but in the golden casket as fresh and bright as when they were first placed there. A singular necklace was found close by, and just beneath the stone coffer Mr. Campbell discovered a living frog, which we are asked to believe had existed there placidly for the last eighteen hundred years or so. The frog, who differed from the modern species in an extraordinary length of back, was carefully secured, and unfortunately expired on Saturday while he was being medically examined."

—"It is reported that cholera which devastated the Punjab last year has again broken out at its original source in Hurdwar. The Railway Company are taking every measures for disinfecting their carriages, &c., and weighty authorities say that as long as the Hurdwar fair is held so long the epidemic must go on."

—*Record* on Capt. Conder's explorations: He has found, among the numerous stone circles, dolmens and menhirs, already known to exist in Moab, four undoubted great centres, round which the monuments are disposed. These are at Mushibiyeh, at El Mareighet, and at Minyeh, south of Hesban, and in the Ghor near Kefrein. The first of these Captain Conder identifies with Bamoth Baal; the second with Baal Peor; the third with "the top of Baal Peor which looketh towards Jeshimon;" the fourth with the "Sanctuary of Baal Peor," in the Jordan Valley, where the Israelites worshipped while in Shittim.

Wednesday, April 19.

Madras Post: We hear that the Government of India have sanctioned the construction of the proposed railway from Bangalore to Tumkur, and have given their consent to the necessary funds being raised locally.

—The following was yesterday, telegraphed to our conemporaies from Madras: Gigantic solar disurbances were noticed yesterday at the Madras Observatory simultaneously with strong earth currents, considerable diminution of the earth's magnetic force, and interference of telegraphic communication between Madras and Bombay. The sun's disc has recently exhibited greatly increased activity in the formation of new spots. Four principal groups are now being carried by the sun's rotation across his disc. The principal group will be near his meridian on Wednesday and Thursday. It consists of more than thirty distinct spots, the penumbra enclosing the group measures nearly sixty-one thousaud miles across. It is concluded that this revival of solar and magnetical activity gives reasonable hopes of favourable seasons in Southern India for this and a few following years, the reverse being probably the fate of Northern India.

—The memorial to the late Lord Lawrence, the gray-granite pedestal of which is now in position in Waterloo-place, London, consists of a bronze statue 8ft. 6in. height in a standing position, with a drawn sword in one hand. Below on the bronze base are the words "Will you be governed by the pen or the sword," and the inscription, which, for the present, is hidden by a wooden boarding, on the pedestal is as follows:—"John, first Lord Lawrence, Ruler of the Punjab during the Sepoy Mutiny of 1857, Viceroy of India from 1864 to 1869, erected by his fellow subjects, British and Indian, A. D. 1882." The work has been executed by Mr. J. E. Boehm, A. R. A., and the bronze figure has been cast from the foundry of Messrs. Moore and Co., of Thames Ditton.

—A letter from Mr. J. A. Campbell, regarding the Buddhist mound near Bassein (16 miles north) says: Last, and most important (of the objects found in the casket) was a small silver coin, a Hindu copy of a Greek or Bactrian model, very fresh and clear, but struck from a faulty dye. One or two of the letters are doubtful, but Mr. Bhagvanlal is nearly satisfied that it is a coin of one the Shatakarni kings, Gautamiputra II. who ruled the Konkan in the latter part of the second century after Christ. This would make the relics seventeen hundred years old.

Besides the relics we were fortunate enough to find, about a mile from the relic mound, an inscribed fragment (about a foot square) of rock which Mr. Bhagvanlal finds to record part of the eighth of Ashok's (B C 250) edicts. This stone seems to have come from a holy knoll or hillock about a mile to the south-west of Sopara, which is known as *Brahma Tekri*, or Brahma's Hill. The mound has many low cairns, from nine to twelve feet across, of basalt boulders, among which four smooth-topped blocks have been found engraved with Pâli letters of about B. C. 100. These Mr. Bhagvanlal has deciphered, and thinks that the boulders are the gravestones of lay Buddhists.

—Owing to exceptional circumstances, Her Majesty's birthday will this year be celebrated in England on Saturday, June 3. In all other places Her Majesty's birthday is to be kept, as usual, on May 24.

Thursday, April 20.

—Press Commissioner: Ayoub Khan and Zuinab, with ten other Afghan chiefs, arrived at Teheran on the 18th April with over 300 followers.

—A cornor's inquest was held on Tuesday at the Morgue, Cammateepoora, on the body of Thomas William Brown Jeffries, aged about 45 years. Deceased, it appears, was formerly connected with the *Scindian* and *Scinde News*, and subsequently with the *Beacon*. He came to Bombay about three weeks ago. He died suddenly while sitting on a bench at a printing press in Omercarry belonging to Raghoonath Krishnajee. The jury found that death had resulted from heart disease.

Englishman:—About fifty years ago there was great excitement throughout Calcutta and the suburbs in consequence of the sudden advent of a supposed supernatural being in the shape of a man, and designated and worshipped by the natives as *Maha Purush*, the mighty man, or great saint, probably the same as Colonel Olcott alluded to in his lecture as the *Sadhu*. All classes of natives, Muhammadans and Hindus, alike thronged in thousands daily to adore this being of whom such wonders were told that numbers of the European community were attracted to the place where he was exhibited to the public. It was given out that he was discovered in the depths of the Soonderbun jungles by some wood cutters who brought him to Calcutta. They found him in an absolutely nude condition, in which he was all along presented to general view. He kept his eyes closed at all times, never spoke or uttered a sound, and seemed not to hear, and neither required nor asked for food and drink in any shape. His bodily functions appeared to be in a state of total suspension, and but for respiration and having a pulse he might have passed off for a human corpse. At first he was kept in an obscure place somewhere in Kidderpur, but his supernatural fame spread wider daily, and there was something like a competition amongst certain big babus to appropriate the holy saint, but the day was carried by the then Rajah, head of the Ghosal family in Bhooee Koylas, which is a short distance to the south of Kiederpore. Here *Maha Purush* was exhibited in an open verandah of a two storied house. He was placed on a common old breakfast table in a recumbent posture with his back to the wall and his legs drawn up. He was now surrounded by a mob of worshipping Brahmins, and from daylight to dusk offerings of flowers and fruits were made, and garlands of flowers and pieces of cloth were brought to receive the touch of the saint's passive person, and carried away in triumph by the owners to be used as charms for healing the sick or securing good luck. Of course pice were taken at the door for admission by somebody, though the Raja always denied authorising such a charge. The crush of the multitude outside was unceasing, though the exhibition lasted for months, and it was all that a strong police force could do to prevent accidents and disturbances. It was universally believed by natives that this wonderful being really lived and breathed without any kind of sustenance. Of course, this did not go down with Europeans, many of whom, while satisfied in their own minds that the whole thing was an imposture, yet felt a desire to demonstrate to the natives that it was so and thereby disabuse their minds of the delusion under which they laboured. Foremost amongst these was Dr. John Grant, Superintendent of the Government Medical Stores, Professor (since Sir) William O'Shaughnessy, the Rev. Mr. Lacroix of the London Missionary Society, and the Rev. Mr. (Dr.) Alexander Duff, then a very young man just arrived in

the country. They experimented on the sensitiveness of his skin, and tried other ways to make him betray that he had the feelings of flesh and blood; but his powers of self-command and endurance defied the doctors, who of course were restrained from having recourse to any thing of a violent nature. In all that was actually tried, the most that *Maha Purush* showed was a slight quivering of his closed eye lids. On two occasions only he showed ordinary susceptibility, once when a little carbonate of ammonia was stuffed into his nostrils and another time, on being subjected to galvanic shocks, he rolled down from his usual posture on the table. The Brahmins tried to explain all this away, and his million votaries were satisfied. The newspapers got up a discussion regarding this marvellous being, the European portion trying to expose the imposition, and the native press heartily abusing the missionaries and the doctors. All this went on for a considerable time, when days, sometimes a few and sometimes many, began to intervene during which *Maha Purush* was not to be seen, because, as it was given out, his saintship did not will it. These breaks in the exhibition began to grow more and more frequent and last longer, and this began to give rise to suspicion and sinister reports; till the rumour was generally believed that the saint had fallen into bad company and taken to the bottle. Not long after he parted from his patrons and tried to set up a shrine in one or two other places, but without much success, and the last heard of him was that he died drunk in a hut to the south of the race-course, though according to another account, he met his death by drowning. It afterwards turned out that this *Maha Purush* was a Christian of the name of Vardousie, a member of a respectable East Indian family, who had separated himself from his friends and had not been heard of for years, till he turned up in the manner stated, as a *Sadhu.—Englishman.*

Friday April, 21.

—As the hot weather comes on, the rate of mortality declines. There were only 428 deaths last week.

—The Str. *Venetia*, with English Mails, left Aden for Bombay, Wednesday, 7 P. M.

—There was only one death from cholera reported in Bombay last week, making three in as many weeks.

—A society has been formed in London for the purpose of excavating the ancient sites of the Egyptian Delta, and the scheme has started with a reasonable prospect of success.

—*Bombay Gazette*; Rangoon, 20: The *Rangoon Gazette* publishes from reliable sources list of further executions which are said to have taken place at Mandalay. It comprises two half-sisters of King Theebaw, and the daughter of Kampat, latterly one of Theebaw's wives. The Shoay Tike Mengyee, Chancellor of the Exchequer, is also said to have been killed.

—Calcutta, 20; Last evening Sir Ashley Eden opened the new hospital for women and children, to be called the Eden Hospital.

—*Jam-i-Jamshed*: Native, as a rule, imitate the bad, not the good, points of their English rulers. Because Englishmen indulge in sherry, brandy, whiskey, and champagne, natives must needs do the same, even at the sacrifice of means and health. Even Brahmins of Ahmedabad and other parts of Guzerat are now and then found measuring the gutters under the influence of potent drink. Recently there has been an alarming increase of hotels and taverns in Bombay. A number of them exist on the patronage of Brahmins, Bhattias, and Hindus. The craving for meat has increased marvellously amongst the Hindus. Even Parsees are by no means backward. They were originally meat-eaters in Persia, but since their advent into this country they had in a great measure adopted vegetable diet. Fifteen years ago not a single Parsee was to be seen at an English hotel, but now young and old, black-haired and grey-haired Parsees equally enjoy the dangerous delicacy. The strangest part of the whole is that members of the orthodox class, who used to turn up their noses at the hotel-frequenting sinners, now take their fair share of the good things—beafsteak, mutton-chop, ham, and all. Any Parsee now hesitating to swallow ham is scoffed at."

—*Word and Work*: There is a very widespread feeling that some action should be taken to check the growth of blasphemous and immoral publications. Probably there never has been a time in the history of our country when ribald literature of various kinds has been obtruded on public notice with more unblushing effrontery. Enemies of truth and righteousness, undisguised and unmasked, challenge attention and defy authority. They invite the law to deal with them, and scornfully assert their conviction that it is too cowardly to touch them.

Selections.

FAITH AND AGNOSTICISM.

It is evident that there is at the present time something of a tendency to agnosticism in tne present current of religious thought. In appearance, however, this tendency is greater than in reality. It is, indeed, becoming fashionable with a certain class to say, "I do not know." Charletanism readily adopts the wise man's confession of ignorance when it gives the appearance of having pushed investigation to the very limits of human knowledge. "I don't know," says the sage whose very ignorance is authority: "I don't know," prates the fool, that he may seem to be the peer of the wisest.

But aside from all shallowness and sham, there is a respectable agnosticism which is somewhat disturbing, in its influence, to the faith of many minds, and just at present perhaps is increasing in power. It is not a mere negation; it is a positive antagonism. It is avowedly opposed to dogmatic theism and out of this opposition grows the arrogance that sneers at the faith which disregards its asumed limitations of the knowable. It not only says, "I do not know; there is no evidence," but it also says, "You are a fool if you believe." It not only assumes to set limits to knowledge but fortifies them and thus dictates the conditions of rational intelligent action respecting those interests to which faith ascribes an infinite value. In this force of positive denial consists its power. A large class of thoughtful people, naturally inclined to intellectual consideration of the grounds of faith, and seeking always as far as possible to verify their belief by sensible evidence or by conclusive intellectual processes, are often strongly fortified against doubt by the fact that the whole field of Christian evidences has been explored by the ablest scholars and by them affirmed to yield abundant verification of the fundamental principles of Christian belief. But when the scientist after close investigation asserts that nothing can be discovered or known which may be reasonably accepted as a ground of certainty respecting the assumed truths of religion, their faith wavers and doubt is reinforced. They feel that their belief is challenged; their own thought is awakened; they enter themselves upon the intellectual search to ascertain if possible the ground of their hope; and their effort only makes them intensely conscious of the narrow boundaries of their intellectual vision and of their utter inability to absolutely verify their cherished belief in the existence of a personal God. Who made the world? What is my relation to Him? What are the real interests of my being as involved in the question of His existence and atributes? what is the nature of the spirit within me? and will it live forever?—these are questions to which the whole range of sensible evidence yields no answer, and the inquiring mind, wearied by its fruitless search, reluctantly concedes the authority of the agnostic and says, "It is true, we do not, we cannot, know?" Such concession is often followed by possitive denial; the position reluctantly taken is at last defended; the confessed lack of knowledge becomes positive, aggressive agnosticism.

It is evident that if the verification of religious belief rested only upon such evidence as the materialist will accept as the basis of certainty, agnosticism must be the conclusion of all inquiry respecting the verity of the primal doctrines of religion. But in the midst of all doubt and denial, there remains the feeling of certainty reaching through all grades of culture and intellectual endowment, gaining in influence and power, controling the best energies of the world and yielding to humanity the richest fruitage of virtue and happiness—the same certainty that Paul expressed when he said, "I know in whom I have believed." Indeed the experience of the great body of Christian believers continues to illustrate the truth of the declaration: "No man hath seen God at any time. The only begotten Son which is in the bosom of the Father he hath declared him" If man is not endowed with the power of spiritual perception; if no belief can be verified by the heart's experience; if conscience and the intuitions of the moral nature cannot be witnesses for the intellect, then indeed we may remand all the great questions which the Scriptures seek to answer to the realm of the unknowable. But so long as human nature remains what it is; so long as knowledge is the sum of human experience; so long as in the widest and freest play of our faculties we lay hold most firmly upon the declarations of the divine Word; so long as a pure heart finds a response to its intensest longgings in the revelations of God in Christ, so long will true believers find their knowledge of God to be independent of sensible evidence and of dry intellectual processes, and Christ will be to them "the way, the truth and the life." Agnosticism is not the fruit of religious experience:—not that faith claims to know all things; but it does claim to know just what the agnostic asserts cannot be known. Within the broader range of perception and experience it finds the verification of its beliefs, and its highest knowledge illustrates the truth of the Master's declaration that the pure in heart shall see God.—(*N. Chr. Advocate.*)

A MIRACULOUS CURE.

At the "Foundry" Church, this city, on Sunday night, January 22, the exercises were conducted by the Mizpah Band, which is a voluntary organization of zealous young Christians who aid in the singing and praying at revival meetings. The leader, Bro. Geo. A. Hilton, occupied the place of the preacher on the altar platform, being the only speaker of the evening. During his address he made the most extraordinary statements I have ever heard in a public Protestant religious assembly, the substance of which I embrace in this article. He gave it is an event, the occurrence of which is fully warranted by Scripture and happily encouraging to seekers of religion, especially, as well as all followers of Christ. I listened to its recital with emotions never felt before, as it seemed to bring our Savior into our midst, surrounded by the multitude among whom the poor woman having so long suffered from an issue of blood, touching the garments of Jesus, felt the thrilling rush of health quiver through her frame. I conld not doubt the authenticity of the narrative nor the veracity of all parties involved in it. I rejoiced to feel my own faith in and love for the Saviour warmed and strengthened. Detailing the case to a company of gentlemen and ladies, including a member of Congress, not a member of the Church, but widely known to your readers as a distinguished politician, I was agreeably surprised to hear him say that

the Church had as good ground to expect miracles now in answer to the prayers of faith, as was the fact when their Divine Author was among the suffering of Judea.

THE NARRATIVE.

"A woman now in this audience, well known to a number of the members of this church, was for many years afflicted with an incurable disease. Medical skill had been exhausted in vain. In incessant pain she was a feeble invalid, given over to a weary life, a burden to herself and her friends. An accident broke her shoulder-blade and caused the formation of a painful and dangerous internal abscess. In this dependent and suffering state she was the object of sympathy and prayer.

"A pious brother, deeply feeling in her behalf at the time of her extremity of woe, retired as usual at his own home, not far away, to sleep. In the night he awoke and felt strangely moved to rise and pray, though no definite subject of prayer was suggested. He arose, knelt at his bedside and was held by a deep conviction of duty, praying all night. Leaving his house in the morning, he was led unconsciously toward the home of the suffering neighbor, and when at her door was then and there first awakened from his reverie to her case as the object toward whom his unaccountable experience had beeu leading him. He entered her dwelling and, very soon, saying, that if she had faith to believe, Christ could heal her of all her maladies, added, Let us pray. Kneeling side by side, he prayed for her recovery, fervently and earnestly; soon rising, departed without any inquiry as to her feelings. Nor did she make any remarks to him. Returning the second day he was overjoyed to find the woman healed, and added that since that hour, now many months, she remained free from pain and disease."

Such was the narrative. As the minister was about to call seekers to the altar, a woman arose in the congregation and asked the privilege of making a few remarks. In a pleasant, feminine, silvery voice, and in well-chosen words, she declared herself the woman miraculously healed, as had been stated. She excited a profound interest while very briefly repeating the wonderful story, adding that she was conscious of the healing while on her knees during the prayer of that memorable morning.

At the conclusion of her remarks the audience began to move. I hastened to the woman and asked her to relate to me, and a few standing near, her experience during the mighty cure. She declared again her wondering and joyous consciousness of the instanlaneous change and that she has ever since been perfectly well. While conversing with me her countenance seemed aglow with the fire of Divinely inspired love. The woman is now fifty-five years old. I bade the rejoicing saint adieu, and retired to my chamber, wondering at the gracious display of our Master's love and power, and praying for that long-expected time when every knee shall bow and every tongue on earth shall confess that Jesus Christ is Lord to the glory of God the Father. G. BUCKINGHAM.

Washington. D. C. Jan. 31. 1882. C. C. Advocate.

TELEGRAPHIC NEWS.

St. Petersburgh, April 13th: Orders have been given that every dignitary is to attend the coronation of the Czar, which will take place at Moscow in August next.—Many Circassian officers have been arrested in connection with the late Nihilist plots, and orders have been issued for their trial by court-martial.

London, 14th: At the Conservative demonstration at Liverpool the Marquis of Salisbury and Sir Stafford Northcoat continue delivering speeches containing onslaughts upon the policy of the Government.—The appointment of Admiral Sir W. N. W. Hewett, K. C. B., V. C., to the command of the East Indian Squadron has been gazetted.—Her Majesty the Queen arrived at Windsor to-day from Mentone,

Cairo, 14th: The Minister of Finance has dismissed four European officials without giving them any notice, and without any cause for dismissal.—The Egyptian Government replying to Italy's note asserting her right to sovereignty in Assab Bay, has referred the Italian Government to the Sultan.

Paris, 14th: Mr. Parnell, in answer to many applications, has refused to be interviewed here.

London, 15th: Mr. Shiel, the Home Rule candidate, has been elected, unopposed, member of parliament for Meath.

Vienna, 15th: At the opening of the Austrian Delegation to-day the President made a speech, in which he said he hoped that Bosnia would eventually be incorporated with the Austrian Empire.—The Vienna *Presse* announces that a mine has been discovered under the Cathedral at Moscow, in which the coronation of the Czar was destined to take place, and that numerous arrests of suspected parties have taken place.

London, 17th: In compliance with the strong wish of the Presidet of the United States, Dr. Lamson has been finally respited until the 28th instant, pending the receipt of affidavits.

Washington, 17th: A Bill has been introduced into the Senate to repay to England the balance of the Geneva award which still remains after setting all the claims upon it.

London, 18th: Parliament re-assembled yesterday after the Easter recess.—In the House of Commons, Mr. J. E. Gorst, M. P. for Chatham, introduced a motion urging the release of Cetewayo.—Mr. Gladstone said his restoration was possible if the enquiries now being made should prove that such a course would be beneficial to Zululand. In the meantime he asked the House not to press a discussion on the subject.—The motion was ultimately withdrawn.—Major-General Charles Jackson, dead.

Paris, 18th: Mr. Parnell has left here, and is now passing his time quietly in the country.

London, 19th: Advices have been received that Ayoub Khan has arrived at Teheran.—Ten arrests have been made at Cork for treason, on the evidence of an informer.—A disastrous explosion has taken place at Tudhoe colliery, near Durham. Thirty-five dead bodies have already been recovered.—Sir Charles Ellice has been appointed to the Grand Cross of the Bath.—At a meeting of the Chartered Mercantile Bank shareholders, the Chairman ascribed the non-success of last year's operation to the erroneous view taken by the directors of the probable results of the Monetary Conference, and he deprecated the idea of amalgamating the Eastern Exchange Banks.—The trial of the would-be assassin, Roderick Maclean, has been concluded. The jury have returned a verdict of not guilty of high treason, and have declared the prisoner to be insane.—Mr. Parnell will return to Kilmainham jail from his parole on Monday next.—In the House of Commons this evening, the bill for charging the necessary expenses attending an election to rates was read a second time by a very small majority. The Ministry supported the Bill.—OBITUARY.—Sir Henry Cole.—The transport Malabar has passed through the Suez Canal, homeward bound.

St. Petersburgh, 19th: The *Official Messenger* publishes a statement to-day that the attacks on the Jews in the south of Russia are widespread.—Accounts from unofficial sources also declare that brutal maltreatment of the Jews still continues.

London, 20th: Serious riots have broken out at Wrexham amongst a large body of colliers on strike.—The officials connected with the mine were besieged by the rioters and escaped losing their lives with difficulty. The military have been called out, but the riots still continue.

PASSENGERS SAILED.

Per Str *Armonia*, 15 :

Miss Leader, Miss Bradley, Miss Robinson, Miss J Robinson, Rev A W and Mrs Irwin and three children, Lieut Col C R and Mrs Mathews and two children, Mr L E Thornton, Mr Shaw, Col Bunbury, Dr Conolley, Major Sweetenham, Mr Robinson, Dr J and Mrs Hutchinson and two children, Mrs Quin, Miss Hutchinson, Miss Jennie Hutchinson, Mrs H Irwin, a Lady and eight children, Mr A J Ker, Captain and Mrs Wade and Mrs Colquohoun.

Per P and O Str *Thibet*, 21 :

For London—Sir James Pope and Lady Hennessy and child, Lieut Col A J Vibart, Mrs C D P Payne, Mr and Mrs Carter and child, Mr D Collingwood, Mr C Riley, Mr C J Michod, Mrs Keay, child and infant, Mr and Mrs Grant, Miss Polehampton, Mr J J Hills, Mr and Mrs Alexander, Dr W A C Roe, Mr D Jones, Mr R Cornish, Lieut Col Currie, Capt E Egerton, Mr Macmahon and 2 infants, Mr Abdul Mujid, Mr Abdul Rashid, Mr Abdul Vahid; Mr Mahomed Ibrahim, Mr Kumrud-din, Major Bellis, Mrs Barnes and infant, Mrs Roland, Mr Macmahon, Mr C Harding, Mrs Dalrymple, Mr J Hughes, and Mr T Chegmiden.

For Brindisi—Sir George and Lady Couper, Miss Couper, Mr D J Macpherson, Mr W S Forster, Mr Steel, Mr R F Coppins, Mr H G Ross, Mrs Ross, Major F S Carr, Capt D D McKenzie, Col H Davies, Mrs J E Gordon, Col Chapman, Capt Hawkes, The R C Bishop of Lahore (Dr Tosi,) Mr A Sullivan, Mr E Charriol, Mr J A Baines, Col C D Dodd, Surgeon S J Goldsmith, and Lieut Ferryman.

For Venice—Sir Michael and Lady Westropp, Mr C P Casper, Lieut M J Slater, Mr and Mrs Giles and infant, Col Tanner, Mr Edward Jackson, Mr F W Buchkoitz, Mr A de Souza Larcher, Mr Dinshaw Shapoorjee, Mr Cowasjee Shapoorjee Villathie, and Mr Brandt.

PASSENGERS ARRIVED.

Per Str *Manilla* :

From Genoa—Mr Meil Boileu, Mr J Crawford, Mr H Gordon, Mr E Charrier, 2 Misses Charrier, and Master Charrier.

Per P and O Str *Ancona*, 18 :

From London—Mr H Lisle, Miss Chidley, Mr D Stuart, Mrs Gallagher and 3 children, Mrs Coleman, Mrs Seaton and 3 children, Mr G Moseley, Miss M Budd, Miss Kittlewell, Rev Mr Fuller and wife, Mr Barrett, Miss Gleeson, Mr C Wyse, and Mr Astaburnaga.

From Brindisi—Major Coles, Lieut Coles, Mr J Storrock, Col H Thompson, Mr T Achard, Mr Allnut, Mr Chase, Archbishop of Goa, Secretary, and 5 Missionaries, Mr C Herold, and Dr Fernandes.

From Suez—Col H Moore, and Col Hawes.

From Aden—Dr Dixon.

Domestic Occurrence.

BIRTHS.

GOHEEN—April 16th at Kolhapur, the wife of Rev. J. M Goheen, of a daughter.

POWELL—March 29th at Belgaum, the wife of Mr. B. J. Powell, Govt. Telegraph Deptt. of a son.

MARRIAGE.

CUNINGHAM—PHAYRE—April 11, at Mhow by the Rev. M. Mills, Chaplain, Major C A Cuningham, Bo S C, A A G, Mhow Division, to Innesl Bunbury, third daughter, of Lieutenant Genera. M R Phayre. K C B, Commander, Mhow Division

DEATHS.

LANGLEY—March 15th, at Synge-street, Dublin after a few days' illness, Harley Edward Scott the eldest son of Emily and Harely Langley Surgeon-Major, Presidency Surgeon, Bombay aged 22 years.

PRING—April 14th, at Bombay, Jessie Seton, widow of Harry Pring, late of the Bombay Marine.

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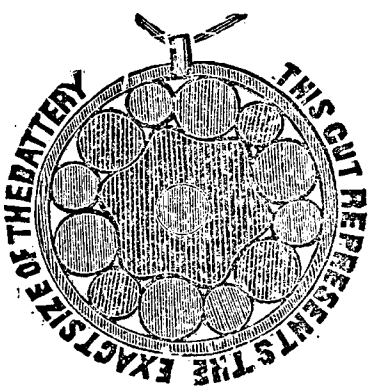

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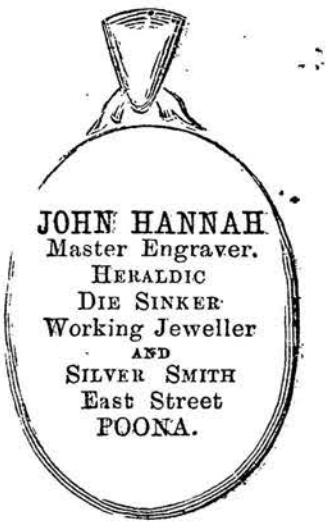

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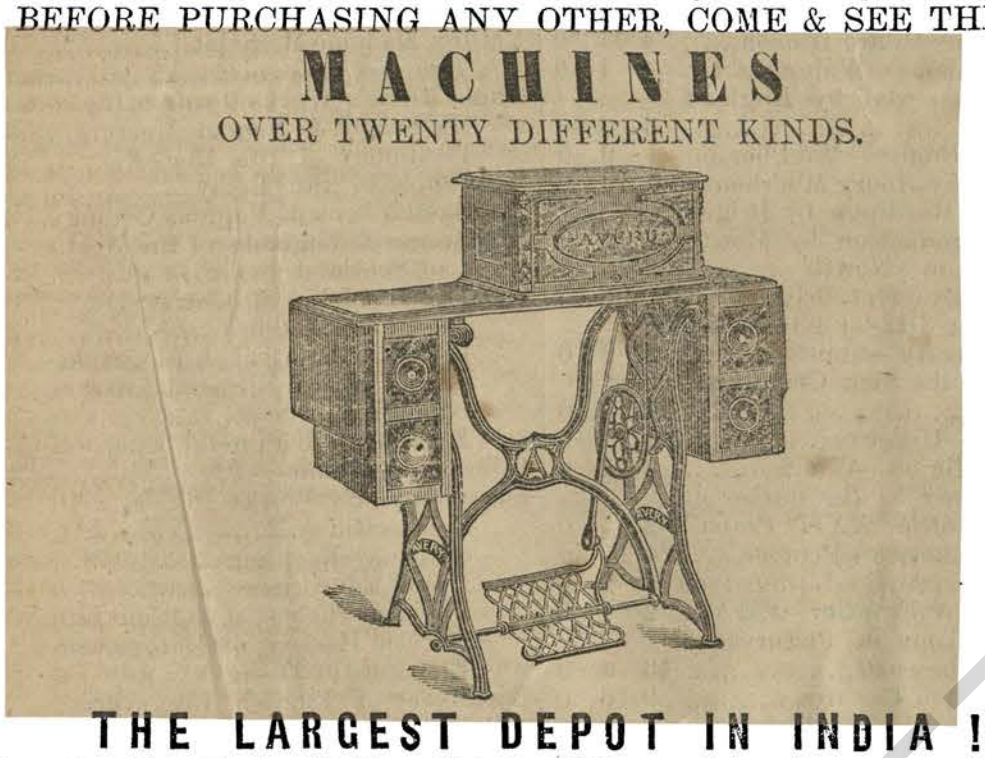

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